

HUSSERL'S PHENOMENOLOGICAL METHOD OF PHILOSOPHIZING

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Abstract

Twenty century philosophy phenomenology boldly highlighted in the thinking tradition's thinker mind by giving new models of thinking in multiple tastes. It rides out old historical traditions and set established the theory of phenomenon to study phenomena in real way of consciousness. The conscious of subject study the (Placeholder1) real object of phenomena, as phenomena unable to know itself as it is. Phenomena is that which is apprehended by us through conscious but not as they appear to us. So, there is necessity to see things through appropriate way to have real knowledge of external world. That way has been shown by Husserl in his discussion phenomenology. Where he has suspending all kind of empirical beliefs by the method of Epoche and the psychological aspects by the method of Reduction in order to establish the real nature of an object. After application of this these method at the end there would be a something that is essence of thing called pure phenomena. Thus, this paper would like to highlight the method of phenomenological study of philosophizing.

Key Words: *Edmund Husserl, Phenomena, Phenomenology, Method of Epoche and Reduction and Pure Phenomena.*

Introduction

Edmund Husserl (1859-1938), one of the prominent European thinkers of 20th century, whose movement has inspired many thinkers from different streams, is extensively known as the founder of modern philosophy phenomenology, a very influential movement of western philosophy. Though the term phenomenology has used by many thinkers in their writings, Husserl used it in a more systematic way. It was Husserl who developed it into a systematic philosophical approach and method with certain definite goals. He conceived phenomenology as a foundational study and as a presuppositionless philosophy. Being the student of the great German philosopher and psychologist Franz Brentano, who had famously reintroduced the intentionality

principle, Husserl found the predominant naturalism and historicism in German thought objectionable and became interested in exploring the foundations of mathematics. This interest has led him to familiar with logic and finally epistemology and philosophy and as the result he has established a systematic philosophical method known as phenomenological method. It is a study of the essence of intuitive processes to seeking knowledge by abstracting objects from their experiential context. This is also introduced as the method of reduction which leaves us with bare consciousness and which results non-empirical.

Phenomenological Philosophy

The term 'Phenomenology' is derived from two Greek words 'Phenomenon' and 'Logos' which means appearance and reason or study respectively. Etymologically it means the study of phenomenon. Phenomenology is understood as the careful description of experiences in the manner in which they are experienced by the subject, proposes to study, in Husserl's words the whole of our 'life of consciousness' (Bailey, 2013, p.37). This method of studying phenomenology is method of philosophising. According to him philosophy must be a rigorous by nature. Philosophy begins in absolute poverty. It means it must free from any assumption. Philosophy has no prior plus. We should take things as they appear in consciousness rather than dealing with their mere appearance. In order to criticise and reject earlier philosophical tradition, Husserl says that phenomenology only is philosophy which is free from an assumption and is a presuppositionless. Through this process he aimed to find out Primordial Evidences i.e., the phenomenologically reduced pure phenomena, which could be the foundation not only for philosophy but also for all the sciences. Phenomenology is a study of very essence of the immediate object with consciousness, without reference to anything in phenomena. It deals with essences, not with sense experience.

The fundamental objective of phenomenology is to study the phenomena, which is experienced in various acts of consciousness. It predicts isolating phenomena by suspending all consideration of their objective reality or subjective association. Here the phenomenologist is involved in a search for certainty and objectivity for knowledge of reality. In this sense by equating phenomenology with philosophy, the latter is conceived as a rigorous science dealing with ideal objects or essences of things originating in the consciousness.

Husserl was also immensely influenced by Cartesian philosophy. Being influenced by Descartes, he distinguishes phenomenalism from phenomenology, not like Descartes but his own way by the method of Epoche to rid out external pollutants of naturalistic beliefs. Descartes rejects sense experience as the source of knowledge whereas Husserl deduces knowledge from external world by using rigorous process of deduction. He says, phenomenology is not the same as phenomenalism. Phenomenalism is an empiricist theory of knowledge which states about the external world conveyed by sense experience. This theory is introduced by empiricists philosophers like Berkeley, Hume, Kant, etc. and also by some logical positivists of Vienna Circle. Their philosophical outlook base on merely sensation. Phenomenalism is about things as they appear to us, in contrast to the things as they are in themselves. The things in themselves can not be known because the way to know has been tagged with appearance only. This theory is a theory which establishes that the knowledge is possible through either sense experience or reduced information of empirical phenomena. As Hume says that all objects are collection of sense experiences.

Husserl also rejects naturalism and psychologism in order to strengthen phenomenology by stating that all the scientists start with some other naturalistic beliefs and then the conclusion can never reach pure objectivity. Similarly, almost majority of philosophers assume naturalistic and psychological tenets so they fail to create an objective philosophy. Husserl regards these as external and internal pollutants and advices that if we want to find objective knowledge, we should keep clear our consciousness from all these naturalistic and psychological attitudes.

Phenomenological Method

Husserl refuted two pollutants, naturalism and psychologism, through the method of Epoche and Reduction respectively in order to forward phenomenology as rigorous science. So, there are especially two phenomenological methods applied by him; Epoche and Reduction. Epoche, the Greek term, means 'bracketing', putting things in brackets. Husserl brackets all naturalistic beliefs so that consciousness can eliminates naturalism. The method of bracketing does not mean annihilation of the things. Nothing is rejected or destroyed and all is as it is. It means we have to ignore the believing part of things in order to suspend these appearances so that we can understand the real phenomena which is given in our consciousness. It is a process

of detachment through attitude from external world while considering essential nature of objects. Things like theories, beliefs, opinions etc have to be set aside. Observer has to disconnect himself from these things so that he can catch pure phenomena of consciousness.

Though Husserl ride aside all external pollutants by Epoche still there are internal pollutants of psychological beliefs. Our consciousness must remove them also. For this he adopted reduction processes. Phenomenologically he reduced surrounded mental pollutants to purifying consciousness. In this reduction he autonomous consciousness from psychological conjectures. He tried to keep consciousness unrelated and separate from psychological beliefs. And furthermore, he used transcendental reduction for remaining subjective consciousness in order to objectify pure consciousness. Husserl writes, by phenomenological Epoche I reduce my natural human Ego and psychic life -the realms of my psychological self-experience -to my transcendental phenomenological Ego-the realm of transcendental phenomenological self-experience (Cartesian Meditation, p.26). Finally, he introduced the process of identify the universal consciousness, the eidetic reduction.

After the application of Epoche and Reduction method, pure phenomenon is constituted. This is the culmination point of his phenomenological method. Pure phenomena cannot be further reduced. Pure phenomena are the essence of things. Essence is neither object of sense experience nor psychological assumption. It is directly perceived by consciousness. This mode of intuition is eidetic intuition. Phenomenology aims direct intuition of essence.

Conclusion

Husserl's philosophy of phenomenology is a systematic method to search the certain knowledge of reality. It introduces new method to objectifying realities as it is rather than give subjective character of a reality. In the same time phenomenology also introduces different ways of thinking; such as it is given the status of first philosophy, the philosophy of rigorous science, philosophy of mind by discovering the basis of consciousness and objective transcendental idealism. Thus, phenomenology introduces different ways of philosophy to philosophise.

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Web Resources

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